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that Adam Smith had the sociological point of view much more than many modern economists, Professor Small neglects the distinction between moral philosophy and sociology. While this does not invalidate the general argument of the book, nevertheless, it seems to the reviewer to weaken the book and to give ground for the charge that "the real quarrel of sociology is with ethics, not with economics." The problems of sociology and of ethics are sufficiently distinct, and it would have added greatly to the value of Professor Small's monograph if this distinction had been observed and even emphasized.

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*The Money God: Chapters of Heresy and Dissent Concerning Business Methods and Mercenary Ideals in American Life.* By JOHN C. VAN DYKE. (New York: Charles Scribner's Sons, 1908. Pp. 169. \$1.)

This small volume presents a strong appeal, in popular language, for a more pronounced emphasis on the ethical element in the social science of business. With the growing consideration of the subjective and social aspects of value, the position of economic science is shifting more and more to a standpoint which permits the treatment of the ethical element in business life as falling within the scope of economic science.

In his preface the author states that he has made a dash at the subject with the thought that others may be led thereby to consider it more fully and more scientifically. Although one is left in doubt until he approaches the conclusion of the volume whether the author is a destructive pessimist or a man with a message, the book is distinctly not tirade against business. It is rather a criticism of ruthless methods in business and a plea for a better ideal of life than mere material gains. In his chapter on *The Millionaire*, *Trustee*, the reader will find telling paragraphs urging, in language familiar to the economist of the liberal school, that private interest in a large sense is not in conflict with the public interest. "I can not at all agree," says Mr. Van Dyke "with an anonymous economist recently writing in the *North American Review*, who keeps asking in substance the question: 'How much

money should a man, by his abilities, be allowed to withdraw from the common store?" In the first place, there is no 'common store' in America—all money being in possession of individuals or governments; and, in the second place, no one can 'withdraw' money from the common use without rendering it useless" (p. 122).

The millionaire, it is argued, may serve society by investing his funds in railway enterprises as well as by investing them in libraries. Whether he pursues the one course or the other, must rest clearly with his individual judgment. Money itself is not the source of abiding happiness. The real joys of life are in simple things—"the love of family, friends, books, nature, art" (p. 167). The author scores the economists for intimating so generally that all wants are equally good or equally important. But the reviewer will not attempt to say in what measure, if at all, the determination of social values falls within the scope of economics.

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*Primitive Secret Societies.* A Study of Early Politics and Religion.

By HUTTON WEBSTER, Professor of Sociology and Anthropology in the University of Nebraska. (New York: The Macmillan Company, 1908. Pp. xiii, 227. \$2.)

This monograph is one of the most important studies in historical and descriptive sociology that has appeared in America since the publication of Morgan's *Ancient Society*. While less pretentious than that work it is nevertheless a most satisfying contribution upon a division of early social history that has been either neglected or treated only incidentally. Of its eleven chapters the most striking are those devoted to the men's house, initiatory ceremonies connected with puberty, tribal and clan secret societies, and magical fraternities. The men's house, serving a double purpose as a center for the general social life of the group and as an abode for the unmarried men, resembles the modern club-house in that it is an expression of the sense of sexual solidarity, and in general of the "consciousness of kind" on the part of the males. Further, "such communal living on the part of the young men is a visible token of their separation from the narrow circle of the family, and of their introduction to the duties and